

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV.

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Original.

THE PERSECUTORS.

A Leaf from an Old Manuscript.

The din and bustle of the day were o'er, the busy hum of human voices had ceased, and the tread of many feet had died upon the ear; all was still—still as the house of death. The metropolis of England, the queen of cities, seemed shrouded in gloom. All in that vast emporium of human grandeur wore the aspect of the grave, the desolation of the place of sepulchres.

It was the evening of the 14th of Feb. 1554, a day ever memorable in the annals of intolerance and persecution, as that on which perished at the stake, on the plains of Smithfield, John Rogers, Prebendary of St. Paul's, the first of the many martyrs to their faith who suffered in the reign of the bigoted and sanguinary Mary. The inmates of a dilapidated tenement in an obscure part of the city, after carefully closing the shutters, drew round a small oaken table, on which reposed a ponderous volume, elegantly bound after the German fashion with a cover of curious workmanship, having just been drawn from its secret retreat by the matron of the family. It was a relic of more prosperous days, and strangely contrasted with the meanness of the dimly-lighted and illy furnished apartment in which they were now assembled.

The little circle consisted of a widow lady, her son, some ten or twelve years of age, a daughter scarce two years younger, and her brother; who, though he had not as yet numbered thirty summers, presented to the eye of the beholder a melancholy picture of premature decay. True, the traces of manly beauty still lingered in every lineament of his expressive countenance; yet the bowed and wasted form, the listless and sunken eye, the deeply furrowed brow, and locks with silver thickly sprinkled o'er, but too plainly indicated that grief, corroding grief, had been busy at his heart-strings, and ere his manhood's prime, had worked the work of many and maturer years. The day that had just passed had been to him a trying one; it had called up from memory's fount many and bitter recollections—recollections that wrung his inmost soul with agony; but now, after humbly bowing before the throne of Divine Grace, he, with the widow and the fatherless, were prepared to seek consolation and instruction from the sacred volume before them.

Slowly, after again examining the shutters to see that all was safe—for the myrmidons of

Mary might be still abroad—slowly the trembling fingers of that fond mother, that loving sister, unloosed the massy silver clasps that confined the Holy Book, and lifting her eyes to heaven, as if imploring in that hour of peril the protection of that great and good Being, with whom are the issues of life and death, she commenced in a low but distinct tone the 6th Chap. of St. Luke.

Oh! how little do they who read their Bibles when they list, and worship their God after the dictates of their own consciences with none to molest or make them afraid, how little do they reck of the value attached to those seasons of refreshing thus stealthily obtained, when the sword seems suspended as it were by a single thread over the head of the seeker after divine truth. The droppings of the sanctuary that now fall Sabbath after Sabbath upon ears that seem closed to their salutary influence, upon hearts of almost stoical indifference to their life-giving truths—how like an oasis in the desert, a well-spring in a thirsty land to the weary, way-worn traveller, would they have been to the persecuted and banished Christians of by-gone days!

The man of grief hung with intense interest upon the words of inspiration as they fell from the lips of the reader. His eye, before so dull and inanimate, seemed suddenly to be lit up with a ray of celestial fire. "Thanks be to God!" he at length exclaimed, "there is a blessing even for me, and for thee, Elgiva, and thy little ones! But woe, woe, to them that are in high places!"

She proceeded—"But I say unto you which hear, Love your enemies; do good to them which hate you; bless them that curse you, and pray for them which despitefully use you."—"Dear brother, shall we not follow the precepts of Christ, have we not all one Father, hath not one God created us, and shall we not forgive our enemies?" What is so well calculated to soften the asperities of the human bosom, render "the crooked strait and the rough places plain" in the path of life, as the conviction that we are all the children of one heavenly Parent, all members of one great family, and that though now widely separated by the jarring interests and petty differences of this transitory world, the time will come, when all shall be of "one fold and of one Shepherd!" What rivers of human blood might have been spared, had but the light of this glorious truth shone upon the benighted minds of the bitter persecutors that have risen up in almost every age! The knit brow of him she so touchingly addressed grew less rigid, the ashy lips again resumed their wonted hue, and hurriedly ejaculating, "God in his mercy forgive them as I from my heart do," he covered his face with his hands and, overcome by suppressed emotion, tears—burning tears, gushed from his eyes and streamed through his attenuated fingers.

Again she continued her pleasing task, dispensing the precepts of Him who spake as "never man spake." The hearts of her little audience melted within them, and the silent, but fervent aspiration ascended from each guiltless bosom,

that the Lord of all might extend the knowledge of his salvation to those who have no mercy on themselves, "to the unthankful and to the evil;" and even to those whose tender mercies are cruel, who on the plea of a care for the souls of their fellow men, condemn their bodies to the rack and the flame. Meekly she went on—"Judge not and ye shall not be judged," &c., to the close of the 38th verse, "For with what measure ye mete withal, it shall be measured to you again."

"It is the truth of God," suddenly exclaimed her excited brother, "it is the truth of God! This day has it been verified in his sight. This day has Joan Bocher been avenged! Oh beloved of my soul, beloved in life and in death! I see thee now—the thought maddens me—I see thee before thine accusers, pure as an angel, gentle as the meek-eyed dove, yet firm—aye, firm as the adamant rock! Oh I would have died with thee—I would have clasped thee to my bosom—I would have cried out in mine agony; but that deprecating look—that taper finger on those compressed and bloodless lips, white as the kerchief that veiled thy heaving and spotless bosom, imposed silence—commanded my obedience! How did Cranmer and Ridley, with the spirit of demons, use every argument to persuade, and urge without ceasing, the gentle Edward, until with tears in his eyes he signed the fatal warrant, saying, 'the blood be upon your heads, I yield to your authority.' And John Rogers!—what was his answer to the merciful Fox, who intreated him to intercede for her life, or at least not imitate the Papists by burning her—was it not—'Burning is an easy death!'" It was—and he has this day reaped the fruits of his doings! *An easy death!*—Oh! that thy tender and delicate form should writhe amid the devouring flame—oh!" "Albert, Albert! my poor, suffering brother, dwell not on the awful scene! Your beloved is now an angel in heaven," said his sister in a soothing tone.

His hands were pressed upon his burning eyeballs, as if to shut out the horrid sight, and as she bent over him and strove gently to remove them, she saw that the vital spark had fled—that this last burst of sorrow had rent the chain, before so nearly severed. The freed spirit had left its clayey tenement and soared aloft to join that of her he had so fondly loved, so unceasingly lamented.

How many tears have been shed by youthful eyes over the rude cut in the New-England Primer, representing the burning of the pious John Rogers, with his wife and ten small children following him to the stake; yet who shall say that he who could assert with reference to the suffering of the 'Maid of Kent'—'*Burning is an easy death,*' received not his just recompense of reward. Truly might the words of our Savior—"Ye know not what manner of spirit ye are of," have been applied to him and his coadjutors.

LLEWELLYN.

*Vide, Life of John Bunyan.

ANOTHER REPORT.

BR. WHITTEMORE.—There appeared in the "Trumpet" of Aug. 1st, a few strictures on an article published in "Zion's Herald," relating to the conversion of a Mr. Smith in Norwich. Since the publication of this marvellous story, the No. of "Zion's Herald" containing it has accidentally fallen into my hands. And, inasmuch as this "very interesting case of conversion" is said to have taken place in the field of my labors, I was induced to call on the family of Mr. Smith and inquire into the matter. The *Methodist daughter* was the first member of the family with whom I conversed. Upon asking her if the account of her father's conversion from Universalism was correct, she replied that it was not strictly so, but that she and the writer thereof meant that it should be! After having thus introduced the subject, the following dialogue ensued.

Self. Was your father ever "a staunch and decided Universalist; one of its foremost, and unflinching advocates?"

Woman. Why, yes, I always thought he was. S. Well why did you think so?

W. Because he said I might do as I pleased. He didn't believe there was any hell, and he was safe enough.

S. Was your father "a regular attendant on, and supporter of that [Universalist] society?"

W. Why he went there sometimes, and I saw him put something into the contribution box!

S. Did many Universalists visit your father before his conversion?

W. Yes.

S. How many?

W. Why Mr. T. and Mr. and Mrs. M.

S. What! were they all? and do you call three individuals a great many Universalists?

W. Why, yes, I thought it was.

S. And they all forsook him after he had renounced his doctrine, and did not attend his funeral.

W. Mrs. M. visited him till his death and attended his funeral.

S. Did your father renounce any doctrine on his death-bed?

W. He said he believed there was a hell, and if that is not renouncing, I don't know what you call it. And I think such things ought to be published, &c.

I was soon convinced by the general tenor of this pious woman's conversation that she had stated that which was not true; and I was soon satisfied that the writer in "Zion's Herald," (who received his information from her) was not so much in fault as many others are who now publish downright falsehoods. He, however, should have known better what he was about. But perhaps he did not want to know any better. For I have been informed, that since he was convinced of the falsity of the woman's statements, he has continued to embellish his discourses and edify his audiences with the account of the "very interesting case of conversion."

Another of Mr. Smith's daughters, who, I believe, is not a member of any religious society, told me that her father did not belong to any religious society—that he was not a supporter of any—that although I had preached in the place nine months, one-fourth of the time, (three times each Sabbath) he never heard me preach but once—that he did not "send for Brother Bently," but told his Methodist daughter that if it would be any gratification to her, or afford her any relief, she might send for him—and that he made no renunciation of any doctrine on his death-bed.

The members of the Universalist Society of Norwich declare that said Mr. Smith was never a member of their Society—that he never attended one of their business meetings—that his name was never on their subscription-book—that they never knew him to give a cent for the support of preaching in their Church—and that he very seldom attended any of their religious

meetings! So much for the man of whom W. Livesay, (the writer in "Zion's Herald") says, "for more than twenty years he had been a staunch and decided Universalist; one of its foremost and unflinching advocates; and a regular attendant on, and supporter of that society."

In closing this "interesting" account of the marvellous conversion of Mr. Smith from Universalism, the writer says, "This is the fourth instance, within a few months, of Universalists renouncing the doctrine on their death-bed, in this place." This statement we verily believe to be untrue; (the writer might have heard so;) and we solemnly call upon W. Livesay to substantiate his assertion, or labor under the imputation of having given publicity to that which is false! We ask for proof; and we have a right to demand it.

New-London, Ct. Aug. 24, 1835.

Boston Trumpet.

[From the Inquirer and Anchor.]

MINUTES

Of the Hudson River Association, for 1835.

The ministers and delegates composing this body, convened at Hudson, N. Y. on Wednesday Sept. 9th 1835, and after uniting in prayer with Br. Job Potter, proceeded to organize the Council by electing Br. T. J. Whitcomb, Moderator, and Br. H. Belding, Clerk.

1. Chose Brs. William Whitaker, E. Masier and D. Van Horn, a committee to arrange the order of public services during the session.

2. The committee of discipline reported that no cases of complaint had been brought before them during the past year. Accepted.

3. Appointed Brs. I. D. Williamson, H. Belding, and W. Whitaker, a committee to receive requests for ordination and letters of fellowship, during the present session.

4. Appointed Brs. T. J. Witcomb, A. Gates and Wm. Whitaker, a committee of discipline for the ensuing year.

5. On motion of Br. I. D. Williamson it was unanimously resolved, that there shall be three quarterly conferences of this Association, between this time and the next annual session. The first to be held in Lansingburgh, N. Y. on the second Wednesday and Thursday of Dec. next.

Adjourned till Thursday morning.

Met according to adjournment, and prayers were offered by Br. E. E. Guild.

6. The committee on ordination and fellowship reported in favor of conferring ordination on Br. Maxcey B. Newell.

The report was accepted.

7. Appointed Brs. I. D. Williamson and T. J. Whitcomb, (Ministers) Brs. E. Murdock and J. Burton, (Laymen) delegates to attend the session of the New York State Convention to be held at Auburn on the 4th Wednesday and Thursday, in May, 1836. These delegates were authorized to appoint substitutes in case of inability to attend.

8. Br. H. Belding was appointed to deliver the next occasional discourse before this Association.

9. Voted, That Br. H. Belding prepare the Minutes of this Association for publication, and accompany the same with a circular.

Prayer was offered by Br. Whitcomb, and the Association adjourned to meet at Schenectady, N. Y. on the 2d Wednesday and Thursday in Sept. 1836.

T. J. WHITCOMB, Moderator.

H. BELDING, Clerk.

ORDER OF PUBLIC SERVICES.

WEDNESDAY. Morning.—Prayer by H. Belding. Sermon by I. D. Williamson, from Gen. xiv. 15.

Afternoon.—Prayer by Br. M. B. Newell. Sermon by Br. L. C. Marvin. Text, Acts xxiv. 14, 15.

Evening.—Prayer by Br. C. S. Brown. Sermon by Br. J. Potter. Text, Matt. vi. 9, 10.

THURSDAY. Morning.—Prayer by Br. Wm. E. Manley. Sermon by Br. C. S. Brown. Text, Mark v. 34.

Afternoon.—Prayer by Br. I. D. Williamson. Sermon by Br. H. Belding, from 1 Tim. iv. 10.

Evening.—Ordination Service.—Prayer by Br. S. C. Bulkeley. Sermon by Br. I. D. Williamson. Text, 1 Tim. ii. 7. Ordaining prayer by Br. T. J. Whitcomb. Charge and delivery of the Scriptures by Br. L. C. Marvin. Right Hand of Fellowship by Br. Wm. E. Manley.

MINISTERING BRETHERN PRESENT.

T. J. Whitcomb, Schenectady; H. Belding, Duaneburg; Job Potter, Cooperstown; I. D. Williamson, Albany; L. C. Marvin, Newark, N. J.; S. C. Bulkeley, N. York; C. S. Brown, Lisle; Wm. Whitaker, Hudson; Maxcey B. Newell, Berlin; E. E. Guild, Clinton; William E. Manley, do.

LAY DELEGATES.

A. D. Shepherd and B. F. Smith, Albany; D. M. Moore, Schenectady; E. Masier, Hudson; D. Van Horn, Duaneburg; B. Heeling, Saratoga; E. Dows, Charleton.

NOTES ON THE SCRIPTURES.

Thus saith the Lord, let not—the mighty man glory in his might. Jer. ix. 23.

Whether we regard the might of the mighty man as mere bodily strength, or as the power which his own exertions or a fortunate concurrence of circumstances may have given him over his fellow-men,—in either case, what ground does it afford for glorying, for confidence, or exultation? The man possessing extraordinary bodily strength, is far less powerful than the lion or the elephant. Ought he to glory, when even the wild beasts of the forest excel him? With all his boasted strength, a twinge of the tooth-ache will make him start, and a fever will waste his energies, and render him helpless as a child. I once knew a man who gloried in his might. Desiring to exhibit his wonderful strength, he raised a weight from the ground which an ordinary mortal could not have moved. And in one short week I saw the earth close over his coffin. He gloried,—but his glorying cost him his life. How vain, then, is it to glory in strength, when its exertions may cause both itself and life to depart together.

Or if, by might, we understand the power which some exercise over their fellow-men;—ought the mighty to glory in it? Nebuchadnezzar was such a mighty man. He had subdued many nations, and his power was extensive. He gloried in his might. "He walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?—The same hour—he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown as eagles' feathers, and his nails like birds' claws." After his reason returned to him, he says, "I blessed the Most High; and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doeth thou?" Dan. iv. 29—35. He was convinced by this time, that he had a superior; that his own power and might availed nothing. He was satisfied, in the language of the apostle, that "the weakness of God is stronger than men." 1 Cor. i. 25.

A more recent and a very striking illustration of the truth I am attempting to illustrate, is fur-

ished by the vicissitudes in the life of Napoleon Bonaparte. The rulers of the earth have hardly yet ceased from trembling, even at the sound of his name. By a succession of circumstances, which no human sagacity could have foreseen, he was placed at the head of a mighty nation, whose soldiers were enthusiastically devoted to his service. He led them forth to victory and to glory. He deposed kings and gave their power to others. Crowns were his playthings, and he bestowed them on his favorites, according to his pleasure. He subdued many nations, and was on the high road to universal empire. The most powerful monarchs turned pale, as they witnessed his career, and none considered themselves too firmly seated on their thrones.

At length, however, the elements seemed to war against him. The fire consumed the city, in which he intended to shelter his army during a northern winter, and the frost destroyed as brave a band of soldiers as was ever seen in Europe. He never recovered entirely from the shock. He struggled for a time; but was borne down and defeated. His might departed; and he died, a prisoner, on a rock in the ocean.

In these instances we are furnished with proof that the mighty man cannot very securely glory in his might; for it may depart suddenly, and leave him as helpless as Sampson, when shorn of his locks, and delivered into the hands of the Philistines.

But suppose the mighty man not to be overcome while he lives. There is one enemy whom he cannot resist. It is hard wrestling with death. The proudest, as well as the most humble, the mightiest, as well as the weakest, is sure to be laid prostrate in the end. When this struggle shall have terminated, even the worms will not fear the haughtiest monarchs, but will then feast on bodies which were once clothed with majesty and honor, and before which the multitude trembled, and prostrated themselves.

The mighty man whose reliance is placed exclusively on his own power and strength, who has no hope except in his own might, has but little cause for glorying. In an hour when he is not aware, he may be weighed in the balance and found wanting; his power may be wrested from his grasp, and bestowed on others. Or, if it end no sooner, death will utterly destroy it. Why then should he glory? But whether mighty or weak, whether exalted or abased, if we trust in the Almighty Ruler of the universe, we may safely glory and rejoice; for he can preserve us from harm. Our own might will not enable us to resist the power of death, nor to raise ourselves up, after we shall be cast down: but he can bring us again from the dead, and crown us with immortality and incorruption. Of ourselves, we can neither foresee nor avoid all danger: but he never slumbers nor sleeps, nor shall any be able to pluck us out of his hands. John x, 29. If we rely on him, taking him for our hope and shield, we shall find him to be "our refuge and strength, a very present help in trouble." Ps. xli, 1.

Trumpet and Magazine.

CLINTON LIBERAL INSTITUTE.

Abstract of the Proceedings of the Board of Trustees, &c

The Board of Trustees and Executive Committee of the Clinton Liberal Institute, held its annual session in Clinton, on the first day of September, 1835, and organized by appointing E. S. BARNUM, Esq. Chairman, and David Pixley, Secretary.

1. Elected, unanimously, Hon. William Barry, of Homer, Cortland county, Trustee, in place of Hon. N. Williams, deceased.

2. Received and accepted the resignation of Messrs. Elisha Swift, of Sullivan, and Eli Peck, of Westmoreland.

SEPTEMBER 2.—3. Heard and accepted the report of the Principal, from which it appears, that the utmost harmony exists among the teach-

ers—that the whole number of students in the male department, during the past year, is one hundred and nineteen—that the grade of studies has been higher in general, than at any former time—that good progress has been made in declamation and composition—and that the courteous behavior, studiousness and moral habits of the students have been such as to give the highest satisfaction.

At the same time, it also appears that the tuition fees are not sufficient to sustain the teachers—and that while the library is receiving numerous and valuable accessions, there is yet, great want of chemical, philosophical and mathematical apparatus. The report concludes with the assurance, "that the Institute thus far, has fully met the expectation of its friends and patrons, the number of which is continually and steadily increasing; and that with the necessary funds, it bids fair to prosper and to receive a full share of public patronage."

4. *Resolved*, That the Principal, Mr. Trumbull, be invited to take a seat with the Board.

5. *Resolved*, That the Executive Committee procure a seal for the Institute, with such device as they may deem proper.

6. *Resolved*, That Mr. Francis S. Ellas, and M. B. Newell, be appointed assistant agents for the collection of funds for the Institute.

7. *Resolved*, That each student on entering the Institute, pay to the Treasurer, or Principal, the tuition fees for the term, in advance, or give satisfactory security for the same.

8. Whereas, the present want of funds precludes any share in the literature fund of this State—And whereas, this Board has received assurances that many persons friendly to the Institute would cheerfully contribute a small sum for its benefit, therefore—*Resolved*, That this Board earnestly request all the well-wishers to the Liberal Institute, to contribute one dollar each to its funds through the medium of Joseph Stebbins, Esq. the Treasurer, at Clinton, Rev. D. Skinner, or E. S. Barnum, Esq. Utica, or Mr. D. Pixley, Manchester, Oneida Co. N. Y.

9. *Resolved*, That this Board approve of the course of instruction pursued in the Institute the past year, and express its entire confidence in the ability of the several teachers in the respective male and female departments.

10. *Resolved*, That the Principal, Professors and Teachers in the several departments of the Institute, be re-engaged to fill their respective stations during the ensuing year.

11. *Resolved*, That this Board adjourn, to meet in extra session at the Institute, on Tuesday the 29th inst. at 9 o'clock, A. M.

E. S. BARNUM, Chairman.

D. PIXLEY, Secretary.

Original.

THE FUNERAL.

The "King of Terrors" had snatched from the fond embrace of doting parents a beloved child, on whom were centered the holiest affections of a youthful father and mother. They were called to follow the last remains of this object of their love to the cold and narrow house appointed for all living. A respectable concourse of sympathizing friends were assembled at the house to mingle their tears with the mourners, and to perform their last, sad tribute of respect to the deceased child of mortality.

My heart melted within me when I saw the bereaved parents and friends assembled around the coffin, to bid a last—a long farewell, to this bright object of their love, who, but a few days previous was his "father's pride, and his mother's joy." I heard their heart-rending sobs, and witnessed the tear of sorrow as it trickled down their cheeks. Surely, surely thought I, on this occasion they need the comforts of the gospel.—O! that they could have had one like the tender, sympathizing Jesus, to speak the words of

peace to their bosoms; then would their hearts have been filled with joy and gladness, in looking forward to that day when mortality is to be swallowed up of life, and death in victory.

But alas! alas! it was not so. No comforter was near—no messenger of peace, to speak the words of consolation to these afflicted parents.—My heart was filled with grief on witnessing their sorrows and gladly would I have pointed them to the words of Jesus when he received little children to his arms and blessed them saying, "of such is the kingdom of heaven." Then, methinks, they would have said in reference to this afflictive dispensation, and in the words of Jesus, "Not my will, O God, but thine be done."

A clergyman, who teaches the endless condemnation of a part of the human family, had been invited to attend; he addressed the throne of grace, and pronounced a benediction, but not one word of comfort did he speak.

O, thought I, were I a preacher of a doctrine which forbid all attempts to "bind up the broken heart," I would close my eyes to my creed, and with the word of God in my hand, proceed to the house of mourning, unfold its sacred pages, and pour the oil of joy and gladness into the lacerated wounds of the mourners. I would point the bereaved parents to the sacred page which tells of the unbounded love of God to man. I would direct them to the words of Jesus when he said that if he was "lifted up from the earth he would draw all men unto him,"—that "all shall come to him"—and that he that cometh to him shall not be cast out, but shall be "as the angels of God in heaven." I would assure them, that though it is possible for a woman to forget her sucking child, yet the God of heaven will never forget the children which he has made, but will change them from all manner of sin and uncleanness and emancipate them into the full fruition of immortality, and unending felicity.

"Then cease fond parent, dry thy tears;
Religion points on high;
There everlasting spring appears,
And joys that never die."

F. H.

Trumbull, Conn. Sept. 10, 1835.

SUSQUEHANNA ASSOCIATION.

The Susquehanna Association of Universalists, which was adjourned to Honesdale, will meet at Brooklyn, Susquehanna county, Pa. on the first Wednesday and following Thursday (7th and 8th) of October next. Preachers from other Associations are especially invited to come over and help us. Per order, A. G. BAILLY. Brooklyn, September 11th, 1835.

Religious Notices.

Br. L. F. W. Andrews will supply Br. Le Fevre's desk, on the 4th Sabbath in Sept. (27th.)

Br. S. J. Hillyer will preach in the School-house near Bishop's Factory, Saturday evening, Sept. 26th; at Darien, near J. Whiting's, Esq. Sunday morning, the 27th; near Mr. Waterbury's at 1 o'clock, P.M.; in Greenwich at half past 4, and at Stamford in the evening.

Br. T. F. King will supply for Br. S. J. Hillyer, the 4th Sunday at North-Salem.

Brother Bulkeley, will preach in Milton Sunday Sept. 27th, in the morning and evening, and in Marlboro' in the afternoon; at New Windsor on Monday evening 28th; at Wappinger's Creek, Tuesday, 29th;—at Annsville in the morning and Peekskill in the afternoon of Sunday, Oct. 4th; at Flaxhill, Saturday evening, Oct. 10th; at Westport, morning and afternoon and at New Canaan in the evening, Sunday Oct. 11th; at Croton, in the morning, and Sing Sing in the afternoon and evening of Sunday Oct. 18th.

Brother Wm A. Stickney will supply brother Le Fevre's Desk the two last Sabbaths in Oct. (18th and 25th,) and brother M. H. Smith, the two first in Nov. (1st and 8th.)

Br. Doolittle will preach at Wellsborough, Tioga Co. Pa. Sunday 27th.

THE TONGUES AND A MIRACLE.

[The following is the Miracle alluded to last week, and is given by Mr. Colton in immediate connection with the extract we then made on the "Tongues."]

A Miracle.

Akin to this [The Tongues] is the following miracle, which I was admitted to witness, in 1834:—

I ought perhaps to say, it was signified to me, that the parties concerned expressed a wish, that no pains should be taken to give the matter publicity; by which I understood that they wished to avoid that kind of notice, which would identify them in London with the Irvingites. The matter of course must have had a certain extent of notoriety, even there, as there were many witnesses of different classes, none of whom, I believe, were particularly enjoined to secrecy. It had already been extensively known, as a periodical event, although I never heard of it before. I trust I am not violating confidence in the record I here offer for so remote publication, nor rendering disrespect to the kind friends by whose civilities I was introduced to the scene.

I hardly know what order of miracles this belongs to. The subject of it was a female about thirty years old. Some thirteen years ago, as is said, she received an injury which made her a helpless cripple for five years, the last three of which she was unable to move herself in bed. Her spine was irretrievably injured, and one of her limbs thrown into such a condition of deformity, that her foot was brought and permanently lodged against her side under the shoulder. During the last year of this helplessness she had a dream, as is averred, accompanied with a supernatural vision and communication, by which she was certified, that if she should have faith to live through the following September, in the midst of extreme and excruciating suffering, she would be thoroughly restored on the 25th of March thereafter, precisely at six o'clock, P. M. Of course, as she was last year alive, it will be understood, that she was enabled to fulfill the condition. And accordingly, on the 25th of March, precisely at six o'clock, P. M. she was perfectly restored, and was able immediately to walk about, &c. The witnesses of all the facts, and of many details which I need not trouble my readers with, it is said, are abundant and now living, professional men and others. Indeed, I was gravely told by those who were my informers, that one of the professional men, who spoke disrespectfully of the matter at the time, was visited in judgment, and has himself been a cripple ever since.

But the most remarkable part of the story is, that on the anniversary of that day of healing, for every succeeding year, precisely at the hour of six o'clock, P. M. March 25th, this individual has swooned away, and appeared to be dead; but in a half an hour or so, exhibited the symptoms of one asleep, with eyes half open, occasionally talking like one in sleep, or in a trance; and has customarily continued in this condition of a perfect and thorough abstraction from sensible objects, conversing every now and then very religiously, and seeming to be a guest in heaven. It was averred that the medical profession had exhausted their skill and all their means in vain to rouse her; and that for eight years successively she had remained each anniversary 24 hours to a minute in this sort of trance, discoursing every few minutes with great propriety, and to the edification of all present. When the clock has made the last stroke of six on the 25th of March, P. M. she swoons, and revives as regularly and precisely at the end of 24 hours. She manifests symptoms of approaching stupor an hour or two beforehand, which grows upon her till the moment arrives, and she is gone; a few moments before the 24 hours have expired, she begins to show symptoms of resuscitation, and at the exact time opens her eyes, and is well again.

While I was dining with a friend, he mentioned this extraordinary case, said he was going to see it, and invited me to accompany him. We went; but it happened we were in error as to the day, and instead of being there two hours before the resuscitation, it was two hours before the swooning. Unexpectedly and against our wishes (for we were not prepared to desire it) we were ushered into the room of the lady herself, and introduced. She was at the house of a respectable surgeon, whose wife was her friend, and in whose family my companion was intimate. She was well dressed, and I should not on an ordinary occasion, have noticed any thing remarkable in her appearance. It was hinted to us privately, that we might stay and witness the swooning, which was confidently expected to occur in two hours, but we chose to be excused, and retired, promising to call the next day. Neither of us had faith in the matter; and although we were willing, on account of the respectability of those concerned, to see the woman in her supposed and alleged trance, we had thought her feelings would naturally be averse to be introduced to strangers while out of it, and so near the expected event. She was not, however, embarrassed, although she appeared somewhat absent and wandering in mind, from the expression of her countenance. Not a word was said, in the short interview, of the subject which most occupied our thoughts.

We called the following day in the afternoon, and to be sure, the woman was in her trance. She lay upon a bed, apparently asleep, attended by a sister, the surgeon's wife, her sister, and mother. They were taking notes of her communications, which were made regularly irregular, as in former years. We were informed that she had "gone off," as it was called, precisely at the time expected, and had exhibited the same symptoms throughout, as before. She lay and breathed like one asleep; her eyes half-closed, and winking incessantly; every muscle in her frame entirely relaxed; so that her hand lifted and dropped, would fall like that of a person just expired; and she seemed totally insensible to every thing around. It was said and apparently believed, that no effort, not even violence, could rouse her; that in former years very severe, even cruel, treatment had been tried by professional men, without producing any effect; that there was an entire cessation of the animal functions for the time being; and that the application of the severest blisters had utterly failed of their effect, till after the expiration of the 24 hours, so that humanity required, that such experiments should not be repeated. It should be observed that in the efforts of making a communication, the muscles were obedient to her will, and her hands were employed as well as her vocal organs.

We had not been long in before she began to speak, in a soft and faint voice, it being her usual manner, her hands moving gently and slightly. It was something as follows:

"Some are fearful as they approach the river (I imagined, she meant the river of death) some go in with boldness; some are filled with consternation; but Christ is in the ship, and the believer is safe. This, perhaps, is the river, of which Bunyan speaks. Some sink in the waves and are lost; multitudes are lost. But the believer gets safely to the ship. There is the doubting Christian; he fears, he trembles; but Christ is with him, and will take him in," &c.

Her discourse ran upon Scripture, making very rational comments upon death, the judgment, eternity, and heaven. At one time, she would seem to be in heaven, "a mortal among immortals," as she expressed herself. She addressed herself to God and Christ, not unbecoming the common forms of praise and adoration used in prayer. I heard her say: "I see Moses and Aaron, and all the prophets; there

is Paul, the persecutor; and there is Peter who thrice denied his Lord," &c. Once she said, "These are glorious, but thou, O Lord, art more glorious than all." Most of the time she would seem to be enjoying visions of heaven, and spoke of it variously, but in simplicity, and without any appearance of ecstatic emotion. Every thing she said is suggested in the Bible and in common religious reading; but the allegorical strains of Bunyan rather prevailed. She had doubtless read the Bible and John Bunyan thoroughly. She was occupied in making her communications perhaps one-fourth of the time—was slow and distinct, but used a uniform and low voice.

A medical man of considerable eminence in London, and of exemplary piety, was called in. He applied to the nostrils a pungent solution of ammonia, which produced a manifest effect, suffused the eyes and occasioned some muscular spasms; but it was certainly well-endured. The countenance exhibited some anxious expressions; but still there was no universal shrinking from it. He applied his watch, as I thought to the ear, and when he withdrew it, rather suddenly, he allowed the seals, which perhaps had some sharp points, to drag rudely over the nose, which occasioned a sudden motion of the head, as if to avoid it. He raised her eyelid, and brought a lighted candle suddenly before it, and remarked, that the pupil suffered a visible and instant contraction. He made no other experiments, and retired.

Thus passed the day, with perhaps a dozen calls, or more, of some respectable individuals, about half of whom were Quakers. I and my friend were present, perhaps, in all two hours, at different times, being willing to satisfy ourselves what the thing might be. As the circle, sympathizing with this young woman, was very respectable, I feel bound to treat them with respect; and I have no doubt that they fully believe what is told, first, of her physical and incurable infirmities; next, of her miraculous cure; and consequently, believing that, they may easily believe, that these periodical trances are unfeigned. I state the facts in substance, as they came before me; at the same time, it is proper for me to say, that I think the business an exceedingly well planned and well sustained imposture. And in this view, it is as affecting as it is interesting. It is a very singular enactment, such an one, as rarely takes place in society. The subject is of an obscure family, and has been taken up and cherished by a number of respectable individuals and families, who believe in her miraculous story. I had never heard of it before; nor does it seem to make any noise in the world.

OMNIPRESENCE OF GOD.

It was a glorious and sublime expression of the Psalmist, when he said, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" God's presence is every where. He looketh on the heart, and although we may hide our thoughts and intentions from poor short-sighted man, yet he whose eye never sleeps hath watch over us; and from him no thought or feeling can be withheld. What a thrilling conception! Mortal, who art lured by temptation, beware, thou canst not hide sin from the scrutinizing glance of the Eternal! Although man cannot take cognizance of thine actions, there is a God who "judgeth in the earth" and his justice will follow thee into the darkest corner of iniquity! Christian, live with this conviction continually, that profession alone can never stand before Him who hath said, "I will have mercy and not sacrifice." Remember the language of David, and exclaim with the poet:

"O, may these thoughts possess my breast,
Where'er I roam, where'er I rest;
Nor let my weaker passions dare
Consent to sin—for God is there!"

N. H. Universalist.

MESSENGER & UNIVERSALIST.

SATURDAY, SEPTEMBER 26, 1835.

PROGRESS OF UNIVERSALISM.

To the sincere and enlightened Universalist, every circumstance connected with the progress of his blessed faith, is fraught with an uncommon and awakening interest. Assured as he is, both by the word of inspiration and his own experience, that a cordial belief in God, as the Father, and Friend, and "Savior of all men," cannot but increase its possessor's virtue and happiness, it is impossible that he should not feel deeply concerned for its diffusion and establishment in the world. He witnesses with pleasure every token of its progress; he hails with peculiar delight every thing calculated to promote its extension. He loves to see truth diffusing itself far and wide around him, and like oil cast upon the troubled waters, spreading peace and quietness over the face of the earth.

It need not here be said that, within the last half century, the expectations of the American Universalist have been far more than realized. From the smallest beginnings our faith has increased, till like the mustard seed in the parable it has become a tree, and the fowls of heaven find shelter in its branches. It is still diffusing itself, and with increasing rapidity. But its influence is not circumscribed within the limits of its visible and acknowledged advancement. It is not from the fact that Universalists are already the fourth or fifth denomination, with respect to numbers, in the United States, that we can calculate our real progress, or estimate our influence. The oldest and mightiest sects in our country are paying a silent homage to a denomination, which to this day they affect to despise. Their systems of faith are undergoing an unacknowledged but very important change. Objectionable points in their creeds are first neglected and then disowned. New doctrines spring up in old churches, for a while to be censured and afterwards adopted. And in all these changes we observe a decided tendency to a broader and better faith. Every year brings our great leading sects nearer to Universalism. The issue of this state of things in the United States can hardly be regarded as problematical. The ultimate triumph of Universalism must be considered as certain.

It is but recently that American Universalists have turned their eyes abroad and contemplated the operation of the heaven of truth on the other hemisphere. Indeed, if we except Germany, little seems to have been done during the present century on the other side of the Atlantic. Formerly there were many and mighty voices raised in our mother country in avowal and defence of "the faith once delivered to the saints." But those voices have long since been hushed in death, and, alas! few successors have arisen. Still there are some, and we doubt not that the Lord has, as in the olden time, reserved his seven thousand who have not bowed the knee to Baal.

Among the most prominent of the advocates of Universalism in England at the present day, stands the author of the "Assurance of Faith" and the "Three Questions," the Rev. DAVID THOM, of Liverpool. In him we recognize a young man possessed, we judge, of a high order of intellectual powers, combined with learning and zeal. He is a bold and original thinker, and manifests a most laudable devotion to the cause of Gospel truth. He has broken away from the trammels of the Kirk of Scotland, in which he was a few years since a minister, and seems determined to "be not entangled again in the yoke of bondage." Though laboring under disadvantages he is, we trust, effectually hewing his way out of the pit of popular error. We cannot regard his system as yet perfect. He has we conceive wrought into his edifice too much of the old timber from the temple of his fathers, and has thereby both marred its beauty and lessened its usefulness. Subsequent investigations in which he seems to be industriously and successfully engaged, will, we doubt not, enable him to correct some errors, which from his education we could hardly expect he would at first avoid. We hail him as a co-worker in the labors of the Gospel and heartily bid him God speed. S.

FAVORITISM IN FAMILIES.

In a late No. of Chamber's Edinburgh Journal we find an excellent article treating of the unhappy weakness exhibited by many parents, in the preference given to one portion of their offspring over the other—in that criminal "favoritism" which would bestow all benefits, and blessings, and af-

fection, upon one child, to the total exclusion of another. After some general remarks, on the peculiarity of this feeling in the parental bosom, adverting to the fact that the "preference" is frequently bestowed where there is no return on the part of the child, the writer introduces the following interesting incident:

There would be little use in thus adverting to a weakness so well known, and so generally reprehended where it occurs, if we had not some hope of awakening the consciences of many who have no chance of otherwise being informed of their error. We recollect a simple but touching anecdote, which we encountered many years ago in the course of our juvenile reading, and which may perhaps, by being revived here, stir the souls of a few, to whom reasoning on such a subject might be useless. A lady of rank had two sons, from six to eight years of age, named John and Frederick, the former of whom she doated on with an extravagant degree of fondness, while she carried her neglect and contempt to as great an extreme towards his brother. John she was in the habit of calling exclusively "my son," as if she had deemed him alone entitled to that endearing appellation. As for Frederick, though he was a child of the best dispositions, and every way worthy of her affections, she held him in such contempt and detestation, as sometimes to scream when he came into her presence, and desire "that odious thing" to be taken out of her sight. All this was the more strange, as John did not seem to regard her with any remarkable degree of affection, but, on the contrary, would sometimes repel her caresses, as more troublesome than agreeable to him, and, in general, rather shunned than sought her company. One day when she was in bed very seriously indisposed, she heard the door open, and a young foot enter the apartment. Having longed exceedingly all the morning to see her favorite child, who, instead of inquiring for her, had been amusing himself out of doors, she now supposed that this must be he, and accordingly exclaimed, in a voice of passionate tenderness and delight, "My son, is it you?" "No, mamma," was the timid answer returned to her inquiry, "it is only Frederick." The poor child had crept, with the longings of undeserved affection, to his mother's chamber, expecting to meet some one who could inform him how she was, and now terror-struck lest her disappointment at finding him where she expected his more beloved brother, would draw forth her anger, and perhaps increase her illness, he was after giving the above reply, about to leave the room. The mother, however, was touched by the unconscious accusation contained in her child's words, and, springing from the bed, she clasped him in her arms with an ardour as extreme as her former coldness, assuring him, with tears of penitence and affection, that he too was her son, and never again should be neglected. From that time forward, she was never observed to manifest the least partiality for either of her children.

If this story be true—which it has all the appearance of being, it proves that the reason, when once effectually roused upon this subject, has the power of overcoming the passion which inspires parents with these erroneous attachments. We, therefore, call upon all parents, at this very moment, to take themselves to task, and, if they be self convicted of any undue preference of one child over another, let them exert their understandings to put down the unjust dictates of their feelings, and endeavor to equalize their affections over the whole of those who have a claim upon them. An injustice towards any individual in the little flock of which they have been made the keepers, is one of the most flagrant cruelties, and one of the most dangerous errors, that can be committed.

Reader, apply this reasoning to the "father of the spirits of all flesh." The earthly parent is made a "keeper" over a "little flock;" the Lord of heaven is keeper over all. If

"preferences" exhibited by an earthly parent, with all his imperfections, are "flagrant cruelties," how infinitely must this cruelty be enhanced in the governor of all. But what is the Bible testimony? "If ye then, being evil, know how to give good gifts to your children, how much more shall your father which is in heaven, give good things to them that ask him?" P.

NEW WORK.

Three questions proposed and answered, concerning the life forfeited by Adam, the resurrection of the dead, and eternal punishment. By the Rev. DAVID THOM, Minister, formerly of the Scotch Church, Rodney-st., now of Bold-street Chapel, Liverpool; author of the Assurance of Faith, or Calvinism identified with Universalism. Second edition, altered, enlarged and improved. London: Simpkin & Marshall. 1835.

We call this a new work, because although a second edition, we are not aware of a copy having before reached this country, and because it appears to have undergone so thorough a revision and so important alterations, as to justify the appellation we have employed.

The author has here grappled with some of the most momentous, if not the most difficult questions in theology—questions on which the candid searcher of revealed truth is likely to differ materially from the mere plodder on the beaten path of human prescription. Mr. Thom has evidently thought much for himself; that he has always thought well would be hazardous to affirm. We cannot believe that he has. Some of his opinions we regard as crude, others as decidedly erroneous; they have not yet been subjected to the severe examination of his own discriminating mind. They have arisen from prejudices of education, from whose holds one does not easily break away, or have been hastily adopted in order to fill up some deficiency in his general systems. We are happy to see however that the author has not the weakness to think himself infallible. He is willing to confess that within the last two years his views on some points have materially changed; and we indulge the hope that others will yet share a similar fate. Having spoken thus frankly of the work before us, our readers may be disposed to ask proofs of the soundness of our judgment. These we cannot more briefly furnish than by giving a sketch of his opinions as they are here developed. We cannot promise to enter upon this task with any degree of minuteness, but only so far as may suffice to gratify the reasonable curiosity of readers to know the general form Universalism is assuming under the hand of one of its most ardent and devoted advocates on the other side of the Atlantic.

1. Mr. Thom's views of the character of God correspond with those of Universalists every where. He says, "Although the nature of man is fitly characterized in Scripture as *enmity against God*, Rom. viii, 7, yet the nature of God is nowhere in the sacred volume represented as *enmity against man*. So far, indeed, from God's being a wrathful and malignant Being, cherishing vindictive feelings towards any of his creatures, His nature is actually expressed in one emphatic word, LOVE." p. 103.

2. Whether Mr. Thom could with propriety be called a Trinitarian, we are unable to say. In the "Assurance of Faith" he speaks of himself as author in the following language, "With all deserving the Christian name, he strenuously contends for the Supreme Deity of the Lord Jesus." In the "Three Questions" he often speaks of Jesus the Creator. We should infer from all that we have seen on this point, that he regards Christ only as another manifestation of the Godhead.

We do not observe with pleasure the uncharitable condemnation of all who do not contend for "the Supreme Deity of the Lord Jesus." We should have thought that absurdities with which Mr. Thom is constantly clogged on this subject might have taught him more modesty.

3. Mr. Thom's views of human nature appear to us dark and forbidding, sustained only by a slavishly literal interpretation of some few strong and hyperbolical passages of the sacred Scriptures. He thinks that man was naturally unable to perform the most trifling law,—that the just prohibitory command was given only for the purpose of manifesting this inability,—that his nature was essentially selfish and that he was wholly destitute of spirituality. It is difficult for us to understand how man was created in the image of God, or how he could have been pronounced very good under such circumstances. "Adam," he says, "was an intelligent being endowed with a selfish earthly mind—was capable of evil, but for awhile abstained from the commis-

sion of it,—had in him naturally no principle upon which the Creator could operate, except that of fear—and was placed at his creation in circumstances of great external comfort but was totally destitute of the capacity of enjoying spiritual communion with God."

4. To the question, What was the life forfeited by Adam?

Mr. Thom's answer is somewhat obscure. He reasons most conclusively, however, that it was not spiritual or eternal life. He considers spiritual and eternal as synonymous terms, and as convertible with divine, and justly concludes that what is spiritual or eternal cannot be lost or forfeited. But should it be conceded that Adam actually possessed eternal life and lost it, the conclusion necessarily follows that there is no security to the people of God that they may not likewise forfeit the same. Besides, if Adam and his posterity incurred spiritual and eternal death, then, neither he, nor any of them can possess that life without exposing God to the charge of having falsified his threatening. Affirmatively, he thinks that Adam forfeited, to use Mr. Thom's own phraseology, *creature purity* and *creature righteousness*, and incidentally the present or physical life.—By *creature purity* and *righteousness* our author, I think, means only *innocence*, as it is often used by him in contradistinction to the righteousness of Jesus the Creator. He says, "Adam's righteousness, as the righteousness of a mere creature, was intended as a foil to stand contrasted with, and to be one means of instructing us in the value of the truly great, divine, and inconceivable righteousness of Jesus, the Creator." Continued abstinence from disobedience to God constituted the life—disobedience to God the death of the pure intelligent creature. "In one word," says Mr. Thom, "sin, as it was the loss, so may it also fitly be denominated the death, of Adam's original state. This death, or forfeiture of creature purity of mind, and creature righteousness, was incurred in the very moment of transgression; and the diseases and death of the body which followed were, properly speaking, merely the outward marks and indications of a still more important death which had already passed within." p. 9.

I am aware that this is but an imperfect sketch of Mr. Thom's views on this subject. It is all, however, that my present plan will permit.

5. The second question proposed by Mr. Thom, is, What is the cause of the resurrection of the dead? He denies in the most pointed terms that the resurrection is the result of any connection subsisting between mankind and Adam. Adam did not possess immortality, for the plain reason that immortality is a life which cannot come to an end. Yet he was threatened with death in case of disobedience. The life of Adam was an indefinite existence, having a conditional limit assigned to it from the very first, viz. *eventual transgression*. But farther, Adam, both in the Old and New Testament is uniformly represented as the author and source of death, and of course he could not be the author of the resurrection. "In Adam all die." Besides, Jesus Christ, the Lord from heaven, declares himself to be "the resurrection and the life." "In Christ shall all be made alive." Therefore we must conclude that the dead rise again not in virtue of any connection subsisting between the human race and Adam, but solely in virtue of a connection with Jesus Christ, "the Lord of life and glory." Since, then, man possesses no natural principle of immortality, it is necessarily concluded in accordance with scripture phraseology that the resurrection of the dead stands inseparably connected with the resurrection of Christ. The resurrection of Christ is not only the pledge or proof of the resurrection of the dead, but also the proximate cause of that event. Mr. Thom not only labors to establish these propositions, but proceeds to draw some of the inferences attaching to the opposite sentiments. 1. If we are immortal already by our very nature as some religionists maintain, then, we cannot be indebted to Christ for immortality: but how then is he "the resurrection and the life?" 2. Those who hold the popular opinion necessarily maintain that we derive the divine nature from Adam, whereas Scripture represents it as conferred only through Jesus Christ.

It is almost unnecessary, after this statement to observe that Mr. Thom holds the non-immortality of the soul just as he holds the non-immortality of the body. Adam, he contends, was made "a living soul," that is, a living intelligent creature, but Jesus Christ was made a "quickening spirit." The former possessed only natural life, the latter supernatural. One was mortal, the other immortal.

6. On the subject of eternal punishment Mr. Thom's opinions are singular. He believes sin to be finite. An infinite

punishment therefore cannot be required by justice. He believes that pure obedience to God is effected only by love, and consequently that eternal punishment is unnecessary to restrain God's creatures from sin. There is then no good reason for the infliction of endless punishment on any part of creation. But farther; if the wicked are punished eternally in a future state, they are necessarily possessed of eternal life. But eternal life is the peculiar gift of Jesus Christ. Eternal life is also the life of God, and therefore cannot pertain to any wicked being. Besides, "it is plain that persons who are eternally punished, must be eternally alive to undergo the punishment, but according to the advocates of the system assailed, they are eternally dead!" Again, if the wicked are punished eternally in a future state, then sin is eternal: but to assume that it is so, is to invest it with a divine attribute, and if this be conceded, then it is not opposed to the divine nature, and cannot be expiated or removed. This leads directly to manicheism, and even represents Christ as the minister of sin—as co-operating with the devil himself in perpetuating his works and kingdom.

Still Mr. Thom contends for eternal punishment. But Adam and all his posterity are alike the sufferers of it. All suffer the eternal loss of creature righteousness and natural advantages. All die in Adam the death threatened, and the life then forfeited is never restored. The life given us by Jesus Christ is another and better one. In this sense the punishment is strictly eternal, or for ever and ever.

To use his own language, "The eternal punishment of the wicked, or of human beings, as the wicked, does not consist in their being eternally tormented, for that would imply the confirmation by Christ, of the works of the Devil, but in their being eternally excluded from Christ's heavenly kingdom. Yet he contends that the kingdom of Christ expires in the very act of their resurrection. So that while they never enter his kingdom, they are made partakers continually of immortality and heavenly bliss.

On this part of the subject, I must confess Mr. Thom appears to me exceedingly sophistical; and unnecessarily so, because he shows in some addenda to the work before me, that he is not ignorant of the true interpretation of those passages where eternal punishment is spoken of by the inspired writers. Why then resort to all this subtlety of argument?

7. Mr. Thom's opinions concerning the resurrection state, agree substantially with those of Universalists in the United States. Being raised by Christ, the human family will be made partakers of his divine nature, and consequently of his happiness. He concedes that if sufferings exist at all after this life, they will be everlasting. Of course he does not adopt the idea most prevalent in England, of a restoration subsequently to an indefinite period of emendatory punishment in the future world. The purposes for which sin enters into the divine plan, are accomplished in this present world, and therefore it neither has nor can have any existence beyond it.

I am aware that the preceding is but a very imperfect sketch of the author's sentiments. The work we believe, would be read by all intelligent Universalists, with a good degree of pleasure and profit, and we should be happy to see it given to our community in an American edition. We cannot of course approve of every thing it contains, but think the great leading views, such as are at least worthy of consideration. S.

GENERAL CONVENTION.

The fiftieth anniversary of the General Convention of Universalists, for the United States of America, took place at Hartford, Conn. last week agreeably to the adjournment of the previous year. The Council was called to order on Tuesday evening, 15th inst. by the Clerk of the last Session. Br. Hosea Ballou, of Boston, was elected Moderator, Br. T. F. King, Portsmouth, N. H. Clerk, and Br. Calvin Gardner, Waterville, Me. Assistant Clerk.

We need give only a summary of the proceedings, as a Resolve was passed at the close of the session, directing the Proceedings together with the Occasional Sermon by Br. S. R. Smith, to be published in pamphlet form, under the superintendence of the Clerk.

Delegates presented themselves from Maine, Massachusetts, New Hampshire, Vermont, Connecticut, New York, Pennsylvania, and Maryland. Br. L. F. W. Andrews, from Montgomery, Alabama, and Br. Oliver Smith, (layman,) from Frederickton, Province of New Brunswick, were also present. Resolutions were passed—making it necessary that delegates from any Convention should reside

within the territorial limits of such Convention—recommending the subject of a Theological Seminary to the consideration of the denomination—directing the Minutes of the Proceedings, together with the Occasional Sermon, to be published in pamphlet form. A Resolution recommending exertions for the repeal of laws inflicting Capital Punishment, was after some debate laid on the table for further consideration. A resolution was also passed providing for the removal of the remains of the venerated Murray, to Mount Auburn Cemetery, and brothers Thomas Whittemore, Sylvanus Cobb, and Lucius R. Paige, appointed a Committee to carry it into effect. The Council adjourned on Thursday evening, 17th inst. to meet in the city of New York, on the Tuesday evening preceding the third Wednesday of Sept. 1836.

Public services were attended in the Universalist Church on Tuesday evening, and on Wednesday and Thursday morning, afternoon and evening. Sermons by brothers S. W. Fuller, S. R. Smith, W. Skinner, T. F. King, G. Bates, S. Streeter, and A. C. Thomas, and Addresses by brother D. Skinner. Seventy-nine Clergymen were present, a list of whose names and residences we give in this No.—The following Jubilee Hymn, written for, and presented to the Convention, by Mrs. Downer, was sung during the public services on Wednesday.

JUBILEE HYMN.

BY MRS. SARAH A. DOWNER.

With glowing hearts, and lips of praise,
Our grateful songs to God we'll raise;
His truth which cleared our mental ray
Now gleams on this auspicious day.

This earth around yon glorious sun
Scarce half a century's course hath run,
Since first our sires, unknown to fame,
Bestow'd on us our once scorn'd name.

The change how great! that little band
Obedient to the Lord's command,
Unbarn'd by persecution's lower—
Hath grown in wisdom, strength, and power.

Our Father—let the earth rejoice—
In that dear name, join every voice—
The halt, the blind, where'er they're found
And all in sin's dark fetters bound.

Our Father! yes that sacred name
To teach us blest Immanuel came;
To bend the proud and stubborn knee
And set our captive spirits free.

This truth, this heavenly truth doth bless
Like manna in the wilderness;
O! may its peace fill every soul
Till it hath spread from pole to pole.

May Christian grace be ever found
In us who preach glad tidings round:
Oh! Thou! who gav'st this happy day
Still guide us on our gladsome way.

Be with us now, our hearts unite—
Strengthen our hands with Gospel might;
Let every selfish passion flee;
Lord, smile upon our JUBILEE!

The occasion was truly a joyful one—a Jubilee indeed.—There were congregated ardent and devoted friends from the East and the West, the North and the South, every heart animated with hope, and joy sparkling in every eye. To us it was a season of unusual interest. We had the gratification of taking by the hand, in the warm grasp of friendship, above fifty heralds of the cross whom we had never before seen "face to face."

We noticed that many of them were young men, full of ardor, and we could not but reflect upon the influence they were destined to exert on community, if their steps were but ordered in wisdom. And that this may be pre-eminently the case, and that the acquaintance we have been permitted to form, may be a long and happy one, is our most devout prayer to God.

It was pleasant to contrast the scene before us with the circumstances of the denomination fifty years since. How great the change! Several of the speakers alluded to this point in the most happy manner. We can well recollect the time when we little expected so soon to witness such a congregation in the reputed land of "steady habits"—when we were exhorted by friends and kindred, and even gravely urged by the clergyman of the parish, to abandon our "horrible and soul-destroying doctrine," on principles of policy!—at least, to lock it securely in our own bosom, if we had the least desire to prosper in our secular affairs! But in the language of Cowper,

God moves in a mysterious way,
His wonders to perform.

We have kept steadily on our way, and are now, in the good providence of God, permitted to hail upwards of half a million of brethren, in this our beloved country, all rejoicing in the same soul-cheering faith. Even in our day, we have seen them rise as it were from a handful to a host—have seen the sentiment assume a stand in the religious world, whence it is commanding the respect of the good and virtuous, and carrying terror and alarm into the ranks of bigotry. May no untoward circumstances interrupt its present rapid progress, and no dark cloud obscure its course in the glorious work of ameliorating the condition of man! P.

List of Clergymen

Present at the General Convention at Hartford.

MAINE.—M. Rayner, *Portland*; C. Gardner, *Waterville*; Z. Thompson, *North Yarmouth*; N. C. Fletcher, *East Thomaston*; G. Bates, *Turner*—5.

NEW-HAMPSHIRE.—T. F. King and J. Parsons, *Portsmouth*; John Moore, *Lebanon*; J. G. Adams, *West-Rumney*; J. V. Wilson, *Jeffrey*; W. S. Balch, *Claremont*; M. Ballou, *Bath*; F. Loring, *Hinsdale*; W. C. Hanscom, *Lamprey River*—9.

MASSACHUSETTS.—Hosea Ballou, S. Streeter, B. Whittemore, D. J. Mandell, and D. D. Smith, *Boston*; T. Whittemore, *Cambridge*; L. R. Paige, *Cambridgeport*; H. Bacon, *East Cambridge*; H. Ballou 2d, *Roxbury*; T. J. Greenwood, *Marlborough*; J. Boyden, Jr. *Dudley*; J. M. Austin, and W. H. Knapp, *Danvers*; Lemuel Willis and Isaac Brown, *Salem*; G. Noyes, *Spencer*; S. Cobb, *Malden*; T. B. Thayer, *Lowell*; J. C. Newell, *Wrentham*; J. Flagg, and J. P. Fuller, *Dana*; C. Spear, *Springfield*; M. B. Ballou, *Stoughton*; R. S. Pope, *Dedham*; T. K. Taylor, *Sippican*; A. A. Falsom, *Hingham*; J. G. Burt, *Chelmsford*; J. A. Gurley, *Methuen*; J. M. Spear, *Hyannis*—29.

VERMONT.—W. Skinner, *So. Shaftsbury*; H. F. Ballou, *Whitingham*; R. Streeter, *Woodstock*; K. Haven, *Shoreham*; H. Gifford, *Shrewsbury*; Otis Warren, *Pomfret*—6.

CONNECTICUT.—M. H. Smith, R. O. Williams, James Shrigley, *Hartford*; W. A. Stickney, *Berlin*; N. Dodge, A. Moore, *New-London*; J. H. Willis, *Stafford*; D. Tuttle, *Farmington*; A. S. Kendal, *East-Hartford*; F. Hitchcock, *Trumbull*—10.

NEW-YORK.—I. D. Williamson, *Albany*; D. Skinner, *Utica*; S. R. Smith, W. E. Manley, E. E. Guild, *Clinton*; Job Potter, *Cooperstown*; C. S. Brown, *Lisle*; S. J. Hillyer, *North-Salem*; S. C. Bulkeley, *Peekskill*; G. Sanderson, *Cortlandville*; O. Whiston, *Harford*; M. B. Newell, *Schoodack*; Thos. Miller, *Shouthold, L. I.*; T. J. Sawyer, *New-York*—14.

PENNSYLVANIA.—S. W. Fuller, Z. Fuller, A. C. Thomas, *Philadelphia*—3.

NEW-JERSEY.—L. C. Marvin, *Newark*.

MARYLAND.—O. A. Skinner, *Baltimore*.

ALABAMA.—L. F. W. Andrews, *Montgmeery*.

Notice.

By a vote of the United States General Convention of Universalists, during its session in Hartford, Conn., it will be recollected that the Clerk was authorized to prepare the Minutes, &c. together with the Occasional Sermon, delivered by brother S. R. Smith, and cause them to be published in a Pamphlet form: In pursuance of that resolution I have placed the Minutes, &c. in the hands of brother P. Price, publisher of "The Christian Messenger," in the city of New-York, who has agreed to print them in a convenient form, on his own responsibility. He will also append to the Minutes and Sermon, the Constitution and By-Laws of the Convention, which will add greatly to its value. It is hoped that this mode of publishing the proceedings of the General Convention, may become an established precedent for all its subsequent sessions, as we shall then have all the important Statistics of the denomination, Reports, &c. & the Occasional Sermon, which forms a part of the Proceedings, in a very convenient and condensed form for preservation. When a sufficient number are published to make a suitable

volume, they can be bound and thus form a valuable book of reference, and with attention on the part of State Conventions in reporting to the General Convention, they will furnish a general history of the progress of the denomination.

Br. Price has given me assurance that he will issue it in neat form, and furnish it to purchasers on the most reasonable terms, and it is hoped, therefore, that brethren in different parts of the country, will aid as far as possible in its general circulation, as he must necessarily encounter considerable expense in publishing it.

THOMAS F. KING,
Clerk of the U. S. G. C. U.

New York, Sept. 24, 1835.

THE FIFTH VOLUME.

As the time is near at hand for the commencement of our next volume, we venture again to solicit the exertions of patrons and friends in increasing the circulation of the Messenger. The regularity with which it has been issued for the four years past, will enable them to recommend it, we trust, with perfect confidence to the patronage of their friends, so far as its prompt publication and delivery is concerned. As regards the interest of its columns, every reader must judge for himself.

It is the purpose of the proprietor to spare no exertions in sustaining the reputation it has already acquired, and he is encouraged to hope, that the interest of the forth coming volume will be much increased. In addition to the interesting Foreign Correspondence which is expected from brother Le Fevre, we have the promise of occasional contributions from many talented brethren in the ministry, in various sections of the country, which must add materially to its value. Will agents, therefore, and all who are interested in suitably sustaining a periodical in this location, make one united effort in our behalf, and favor us with returns as early as possible? A trifling exertion on the part of each will accomplish much, and make such additions to our list, as will enable us to go on our way rejoicing through the next volume. From the cheering prospects opening on every hand, for our cause, there is much to animate all hearts; and, individually, we cannot but "bless God, and take courage" therefrom. P.

BROTHER SADLER'S TOUR.

We last week mentioned the intention of several preachers to journey west this fall and winter, and among the rest, Br. L. L. Sadler, of Perry. The following is his list of appointments to preach on his way thither. Br. Sadler is authorized to attend to any business pertaining to the Messenger, in the way of receiving money, subscribers, &c. P.

In accordance with a notice already given, I am about to make a tour through the State of Ohio, and appoint to preach in the following places, as I pass, to wit: Monday evening, Sept. 28th, at Centerville—Thursday evening, October 1st, at Silver Creek—Friday evening, 2d, at Laoni—Saturday evening, 3d, at Westfield—Sunday, 4th, at Ripley—Monday evening, 5th, at Erie, Pa.—Tuesday evening, 6th, at Springfield—Wednesday evening, 7th, at Ashtabula—Thursday evening, 8th, at Painesville; Friday evening, 9th, at Chagrin; Sunday, 11th, at Cleveland; from thence I shall go to Ashland to attend the Convention; when I shall make further appointments as circumstances may dictate.

REMOVAL.

Br. M. H. Smith has requested and received a dismission from his pastoral charge of the Universalist Society in this place (Hartford.) His connexion with the Society expires on the 4th Sabbath inst. In consequence of ill health he found it impossible to perform his pastoral duties and hence was induced to request a dismission from the Society. He designs removing to Roxbury, Mass. where his family will remain for a season—to which place he wishes all letters &c. designed for him, to be directed.

Hartford Inquirer.

* * We should have stated in its proper connexion that the Convention at Hartford renewed their former vote on the subject of temperance, recommending the disuse of ardent spirits in all cases.

ANNUAL REPORT.

By a notice from Brother King, Clerk of the Convention, which may be found in another column, it will be seen that arrangements have been made with us, to publish the Annual Report of the Convention, agreeably to the resolution of that body.

We shall endeavor to get it out in a manner creditable to the denomination, on reasonable terms, and with all possible expedition. It will comprise the proceedings in detail, embracing the Reports of Committees, Statistics, &c., together with the Circular Letter, Occasional Sermon, and the Constitution and By-Laws of the Convention. As suggested in the note of Brother K. before referred to, it is hoped and believed, that it will be found a valuable work of reference; and by continuing them in a uniform manner, from year to year they will combine all the important particulars of the progress of our cause, from this time forward, and will date at a very convenient period—the year of JUBILEE!

Will some leading friends in the various sections of our country, communicate with us as speedily as possible, stating how many they will venture to order, should our price be reasonable and satisfactory to them. We ask this, because we can receive word from the most important sections before we can get the work out, and we should regulate the price according to the probable demand; not over 25 cents, we should think, at retail, and as much less than that as it can be afforded. The object is to put in the hands of the denomination a convenient record, at a rate which will induce its general circulation. We cannot speak so confidently of the price now, as the copy is not all received, but will give immediate replies to their letters.

NEW-YORK ASSOCIATION.

This body will hold its first session at Newark, N. J., on Wednesday and Thursday, the 21st and 22d of October ensuing. Ministering brethren, and friends generally, are affectionately invited to attend.

* * We owe an apology to Br. Woodhouse. We were very busy at the time his letter was handed us, in Hartford, and put it in our pocket, and our time was so occupied subsequently, that we never read it till on our way home. This will account to him for the books not going by Br. Loring, as desired. We much regret the neglect. Cannot he send soon by private hands for them? Let him write us, at our expense.

Married.

In New York, on the 7th inst., Mr. EDWARD FITCH, and Miss SARAH ROBERTS. Also, Mr. ISAAC P. JARVIS and Miss HARRIET EVERSLEY, all of Norwalk, Conn.

Died.

In the City of Hudson, on the 10th inst. REUBEN P. HOPKINS, son of Mr. Elias and Mrs. Ann Hopkins, aged 19 years. By this afflictive dispensation of Providence one of the lovely and gifted sons of this lower world has fallen an early victim to death. Few young men have given fairer presage of usefulness in life; and none could have been more beloved by parents, relatives and friends.

An indulgent father, and an affectionate mother, have been called to mourn the loss of a beloved son—his brothers and sisters—his relatives and friends, have been deprived of one who was endeared to them by all those ties of nature, which give a zest to social enjoyment. To those who by this sudden death, mourn the loss of son, brother and friend, we tender our heart-felt sympathy. Their bereavement is indeed great, for in him shone conspicuously filial love and affection. May this dispensation of Providence be blessed to their spiritual good, and may the bright and holy hopes of the Gospel inspire them with true resignation under all the afflictions of a good and wise God.

Celestial hope, with steady ray,

Direct these mourners on their way,

Through sorrow's darksome gloom,

Till kindred spirits meet again,

And freed from sorrow, death and sin,

Shall triumph o'er the tomb.

J. B.

Hudson, Sept. 11, 1835.

PHILADELPHIA DISCUSSION.

Just Published.

And for sale at this Office, the interesting Controversy between EZRA STILES ELY, D. D. and ABEL C. THOMAS, on the conjoint question—"Is the doctrine of Endless Punishment taught in the Bible—or does the Bible teach the Final Holiness and Happiness of all Mankind?" which has been given through the Messenger and other papers within the twelve or eighteen months past.

The work contains seven letters from Mr. Thomas, in addition to those already published, giving some of the proofs of Universalism, the whole forming a volume of 288 pages, large 18 mo. fine paper, at 62 1-2 cts. single, with the customary deduction by the quantity.

LAYS.
BY J. G. PERCIVAL.

I.

Through the wood, in evening's shadow, straying;
O'er me arched the boughs, in silent gloom;
Deep in the dreary vision, long delaying—
Fades to night the day's departing bloom.

Fades the skiey rose, that over mountain,
Blossomed wide and full in fields of air—
Bloomed in Heaven aloft, and low in fountain,
Shone in softer tints, as pure and fair.

Darkness veils me round, and voices gliding
Through the murmuring foliage, seem to say:
'Pause and listen to the spirit's chiding—
Haste, O! haste to brighter worlds away.'

Mark the last tint of day, receding
O'er the top of yonder solemn pine!
So departs the lingering spirit, leading
To yon purer day's eternal shine.

There await thee all thy heart has cherished—
There the early loved, the hoped and gone;
Not a treasure of thy heart has perished—
All to yonder world of rest have flown.'

II.

O! that I lay on yonder mountain,
So blue and fair—
In shade of rock, by gushing fountain,
Aloft in air.

The cloud and storm might swell below me,
The thunder roll—
Still waves of light should overflow me,
And warm my soul;

And peace, unbroken peace, for ever
Around me play;
And thought, serene and calm, be never
Compelled away;

And blush of dawn, and rose of even,
My heart should fill
Oft with the loveliness of Heaven,
So bright and still.

O! had I but the eagle's pinion,
Thither I'd soar,
And there possess my sole dominion,
Till life be o'er.

III.

They call me—they call me, from meadow and grove;
They sing to me sweetly of hope and of love,
And dove-like and peacefully, over
My pillow, they hover.

And they say to me kindly: 'O! hasten away—
No longer in dreamy oblivion stay—
Young life with its bliss is before thee,
And Heaven is o'er thee.'

O'er valley and mountain, in beauty and light,
The world stretches onward, so dewy and bright—
The roses are budding beside thee—
What joy shall betide thee!

The day has awakened, so fresh and so fair,
The clouds float aloft in the warm summer air;
All nature is swelling with gladness—
O! sink not in sadness.'

I hear ye—I hear ye—I will not delay,
But up, and o'er valley and mountain away—
Through life, like a bird, I will hie me—
Hope never shall fly me.

Knickerbocker Magazine, for September.

INSTABILITY OF THE AFFECTIONS.

I have often remarked in sadness, the little feeling of affection that seemed to subsist between brothers and sisters, or other near relatives, after time and distance, and the different allotments of life, had for a little while separated them. They who, in their youth, have been as one; who have drunk from the same bowl of joys and sorrows; have wept and been glad together; whom one electric chain of sympathy bound; who recoiled at the same blow;—these have lived through separation, have had their affections weaned from those bound to them by such ties as birth and blood, and turned into strange channels. As the stream sparkles, not only among the hills that gave it birth, but glistens and leaps, in its course between banks, far, far away from the green sward, that its waters first knew; so the affections rejoice and lavish themselves upon strangers, to those who first watched their dawn—forgetful perhaps, of the objects of their earliest, purest exercise. It

is sad, for young hearts to believe, that the love that they now bear each other, must one day become rather a matter of judgement and duty, than an impulse of the heart; that the same fate probably awaits their affections, that has come to thousands, equally near and dear. The brother must reflect, that soon he must yield his right of prior attachment to those who, picked up midway in the journey of life, yet have better claims to love and sympathy on to the end of the voyage. Time and distance are the great enemies of mutual affection; and although it is only when we have first left our friends, that we know how dear they are to us, yet we love them best when we are feeding from the same table—sleeping under the same roof—in the daily reciprocations of favors, and the hourly manifestations of interest and affection. Still much may be done to counteract the common influences of life. It is a narrow philosophy that circumscribes the affections of the heart—declaring that it is only capable of transferring its love from one to another; not of enlarging greatly the number of the objects of its regard. Far otherwise; the soul expands more and more, with every effort of kindness; it cannot be crowded; like that spirit of universal benevolence, whose sublimity consists more in his infinite love for the whole world, than in power and might—that part of us, which stamps us with the image of our Maker; elevates itself more by the outpourings of its affections than by any exercise of intellectual power. N. E. Magazine.

THE FUNERAL.—An Extract.

The procession now reached the grave-yard—the coffin was lowered and placed beside the grave—never, in my life did such feelings oppress me. There yawned the awful grave—the coffin rested on its brink—the mourning friends stood around, with sorrow engraven on their countenances; but there was one, whose deep and unfeigned sorrow told that the deceased was the partner of her bosom—still she spoke not, nor complained; but when the coffin was lowered to its final resting place—when the earth sounded on its lid—then her sorrow was insupportable. The grave now contained the companion of her youth, and all her hopes. Overpowered by her sorrow, she sank in the arms of her attendants, and ere she revived, the turf was o'er the dead.

There is no scene better calculated to inspire melancholy contemplation, than the grave-yard. There, in that repository of the triumphs of death, that land of silence and gloom, repose the proud and the rich, the poor and the humble. Strife is forgotten—the tongue of slander is dumb—the voice of censure is hushed—the guilty and contaminated are beside the child of angelic purity, kings, heroes and subjects, moulder together and are forgotten. The fairest sons of genius, lie beside the senseless idiot, and the greatest beauty sinks down by the most disgusting deformity—titles are unknown—distinctions are annihilated, and all sleep in forgetfulness in the earth's cold bosom. Is this the end of man? No!—There is a fairer world beyond the sea of terrestrial sorrows and anxieties—a realm of consecrated beatitude—a clime of unspeakable delight. There the countenance of sorrow is changed to smiles, and delightful and enrapturing joys will repay a life of sorrow and pain.

PROGRESS OF IMPROVEMENT IN AMERICA.

The progress of life in this country is amazing. From day to day the wilderness becomes inhabited, peopled, civilized; and where yesterday the majestic woods were standing, and the silent waters gliding in all the solemn solitude of unexplored nature; to-day, the sound of the forge and anvil is heard, the busy feet of men

pass and repass, their mingled voices, resound, their dwellings arise. The wheels of a thousand mechanical miracles clash, creak, and jar; the vapours of a thousand steam engines mingle with the hitherto lonely clouds, and the huge fins of a thousands steamboats beat the waters, carrying over their hitherto undisturbed surface the vast produce of industry; the labors, the arts, the knowledge, the wealth, the wonders of education and civilization. It is something that fills one with admiration! in the old, and eke the new sense of the word. Mrs. Butler.

Universalist Books.

For sale, wholesale and retail, at No. 2 Chatham-Square foot of Bowery, N. Y. 132 Chestnut-st. Philadelphia.

Bailou's Notes in illustration of the Parables—75 cts.

Bailou's XXVI Lectures on important doctrines—\$1.

Bailou's XXV Select Sermons on various subjects—\$1.

Bailou's XI Sermons delivered in Philadelphia—37 cts.

Also Bailou's IX Sermons, delivered in Philadelphia.

Bailou's Examination of the doctrine of future Punishment—50 cts.

Bailou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—75 cts.

Ancient History of Universalism, by H. Bailou 2d.—\$1.

Modern History of Universalism, by T. Whittemore—\$1.

T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.

Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—65 cts.

Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—37 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.

Reply to Hawes' Reasons for not embracing Universalism—13 cts.

Streeter's New Universalist Hymn Book—56, 60 & 62 cts.

Discussion at Danvers between Whittemore and Bramas—25 cts.

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.

Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.

Balfour's Examination of Stuart's Exegetical Essays—75 cts.

Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.

Letters on Revelation between Ballou and Kneeland—50 cts.

Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.

Christian Messenger, Vols. 1, 2 and 3, bound—\$6, 00. together with a great variety of Pamphlets, Sermons, &c.

New Pamphlets.

An Essay on the intellectual and moral power of Universalism, together with a Bible Creed.

Freedom of the Gospel, a Sermon, and a Funeral Discourse on the death of Samuel Whittemore, Esq. both by C. F. Le Fevre, just published and for sale at this office.

Mirror of Fanaticism.

We have just received a small supply of the "Mirror of Calvinistic Fanaticism; or Jedediah Burchard & Co. during a protracted meeting of twenty-six days in Woodstock, Vt." This work is from the practiced pen of Br. R. Streeter, which is a sufficient recommendation to most of our readers. Price 25 cts.

The Contrast:

The Prize Tale by Allen Fuller, inserted in No. 40 of this vol. just published in Pamphlet form at this office.